WESTERN RECORDER.

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COMMUNICATIONS.

The suggestions contained in the following article are worthy of consideration, especially as they are in accordance with the views of many wise politicians, who are decided in their opposition to Sabbath mails. Our own opinion is not definitely made up, in reference to this subject. We trust, however, that some course will in due time be adopted with unanimity:—

For the Western Recorder.

SUNDAY MAILS.

Shall the friends of the Sabbath renew their petitions to Congress the present session?

They desire the government to refrain from carrying the mail on Sunday, because they believe God is angry with the nation that violates his commandments; and because, too, if the consecration of one seventh part of time were not enjoined by Him, it would still be of vital importance to our nation to have the sacred rest of the Sabbath observed in it. Eternity out of view, and the Sabbath is still profitable to all classes; especially to the labouring classes. The proof is perfectly clear, that when the Sabbath is blotted out, it will be only the *time* of his labour, and not the *wages* of the labourer, that will be increased one seventh. As a general remark, the wages of the labourer are graduated to his needs. The truth of this remark will be realised in our country, as its population becomes more and more dense. If the English weaver has to toil now, for the means of subsistence, sixteen hours in each of *six* days in the week, he will have to toil as many hours *every* day in the week, when the Sabbath shall be blotted out in England.

With such views of the value of the Sabbath, it is not possible, that its friends can see with unconcern the Lord of the Sabbath dishonoured, and our country wronged, by the violation of it under our present post-office laws. But still are there not strong objections to petitioning Congress at the present session, for the proposed modification of these laws?

In the first place, there is no well grounded hope, looking at the proceedings at the last session on this subject, that Congress, with nearly all the same members now as then, would, at the present session, accede to the wishes of the petitioners. And in the next place, is not the present state of the public mind on this subject such, as to be unfavourably affected by the renewal of our petitions this session? Would not this renewal protract, rather than hasten, the accomplishment of the object of the petitioners? It is not to be disguised, that infidels and demagogues and sectarians have succeeded in inducing a large proportion of the people of the United States to believe, that the petitions to Congress about Sunday mails, are a part of a great scheme to unite church and state, or to abridge the rights of the citizen in some other *guessed at* ways. The times with us are certainly very unpropitious to the candid and useful discussion of great moral questions. Brougham says—"The schoolmaster is abroad." In our country the demagogue is abroad, catering at every turn and corner for the depraved appetite; seizing upon our sabbath school enterprise, our bible societies, our temperance reformation, our entreaties to government to keep faith with the poor Indians, our entreaties to them to spare the Sabbath; and showing all these, after they have passed through his magic transformations, to be nothing better than schemes of ambition—designs against the republic and the rights of its citizens. A party turn is given to every thing. We cannot say a word in excuse of the plan to remove the Indians, but we are set down as office-seeking Jacksonians; nor a word against this plan, but we are numbered with the restless "opposition."

The public mind is to be radically changed, before it will consent to have the mail stopped on the Sabbath. It would be but irritated, and its bad character in this respect confirmed, by renewing at this time the petitions for stopping it. If we desist from pressing the adoption of this generally unwelcome measure, the tone of resistance to it will relax; and we shall be far more likely to gain access to the public mind, and to produce in it the changes by which this and kindred measures will be made welcome to it.

Two or three years hence will be soon enough to renew our petitions to Congress on this subject. In the mean time, let us carry our petitions for the sanctification of the Sabbath more frequently and fervently to the Lord of the Sabbath; and let us increase our diligence to impress our countrymen with the claims of the Sabbath, and with the claims of our beloved country for its observance. Let us, in the mean time, not be doing less, but far more than we have yet done, to accomplish the object of our petitions to Congress. X.

Madison Co. Nov. 29, 1830.

For the Western Recorder.

CIRCULAR.

GENEVA, *November* 30, 1830.

THE WESTERN AGENCY FOR HOME MISSIONS,

To the Congregations within their Bounds.

DEAR BRETHREN & FRIENDS—The season has now come, for us to ask, and you to make your annual effort for the *home missionary* cause. We have waited thus late, that the necessities of the object for the year might be more fully ascertained, and that the returns of harvest might prompt the measure of your bounty in its behalf. In the mean time our work has gone on; our responsibilities have accumulated; our missionaries and pledges of help have been multiplied, and an amount of good been done, over which saints on earth and angels in heaven have rejoiced.

The results of the year, ending in May last, were highly auspicious, and showed how eminently the blessing of God was in the doings of this Society. *Three hundred and ninety two* missionaries "preached Jesus and the resurrection," in five hundred otherwise destitute congregations and missionary districts, scattered over *twenty-two states and territories* of our land; not less than *twenty-four thousand* youth and children enjoyed the benefits of sabbath school or bible class instruction; and near *two thousand* souls were added to the communion of believers. Besides this, the intellectual and moral results, more remotely connected with the preaching of "Christ crucified" in so many of the waste places of the American Zion, were such as cannot be fully learned till the developements of the coming world shall reveal them.

But cheering as was the success of the last year, it closed upon an empty treasury; and the receipts of the present year, thus far, have come much short of necessary appropriations. From the "*Home Missionary*," &c. of last month, we learn that the treasury is now largely overdrawn, and the Executive Committee personally responsible for several thousand dollars. "This fact we state (say they) not by way of complaint, but simply to apprise the friends of the Society of its necessities. It must be sustained (they add) with a more liberal hand, or its operations cannot be extended in any due proportion to the wants of the destitute, or the expectations of the christian community. Nor would the Committee be understood to intimate that they feel in the least discouraged by the present pressure of their pecuniary affairs. Their confidence is unshaken, that, while they are yet speaking in this statement of facts, the friends of missions are even now ready to bestow what is needed. We might almost as soon be persuaded that God would "cast away his people whom he foreknew," as that his people will suffer the home missionary cause to languish for want of means to sustain it. Yet it must languish, unless its friends give it a more prominent place in their contributions than they have done hitherto."

So in the number for the present month—"Owing principally to the general depression of the manufacturing and mercantile interests of the country, which prevailed several months since, the income of the Society, during the last year, has not increased in proportion to the increase of its operations. The result is, that the treasury is now overdrawn several thousand dollars, and applications for aid are becoming more numerous as the year advances. This state of things grows out of the nature of the work assigned to us. Having no funds, but depending solely on the annual contributions of the benevolent, we must either do nothing, and publish to the needy throughout the land that nothing can be done to supply them with the bread of life, or else we must presume on the willingness of the christian public to sustain this effort, and pledge their contributions even before they are actually received. The latter, in the fear of God, we have ventured to do, and the friends of the cause, up to this time, have never suffered us to plead in vain for the means requisite to redeem the pledges which had been given. We rely, therefore, on the continued readiness of the churches, to meet the demands of an object so dear to the hearts of all who desire to extend the Redeemer's kingdom. Yet it is obviously proper, and even necessary, that we make known the real wants of the object. Our friends, therefore, will suffer us to be *solicitous*, and to urge upon them the importance of their immediate attention to the claims of the home missionary enterprise."

To the churches and congregations within the *Western Agency*, the above appeal of the Parent Institution is peculiarly appropriate, and its arguments doubly obligatory. We have shared the earliest and latest attentions of this Society. More than *one hundred* of our feeble churches have been, or are now building up through its instrumentality. Even last year, in our necessity, rising of $500 were drawn from the treasury of the Parent Society in our behalf, over and above what was raised among ourselves.—*Let it not be so now.* The present is with us a season of plenty. Providence has smiled on all our worldly interests. We are getting farther away from the embarrassments of "the year of scarcity." The aggregate result of "crops and prices" has put into our hands the means of help, beyond what we heretofore have known. Shall not then this appeal be successful throughout our congregations, and will we not cheerfully provide for this cause in its necessity now, according to the goodness of God to us?

Brethren and Friends, we reiterate this appeal of the Society in your ears; we spread it out in the view of your christian sympathies and responsibilities, and confidently look to you for the fruits of an enlarged benevolence in its behalf. You know the nature and worth of this endeared charity; you know how eminently this is the cause of our country and the cause of God; how it associates itself with every interest of man, both here and hereafter, with domestic happiness, with social and public virtue, and with the remedies which divine Providence is using for the cure of a "world lying in wickedness;" how it is identified with the command of the ascending Saviour—"Go ye into all the world, and preach the gospel unto every creature," and with the final blessedness of all them that love him. Will not then *every member* of the church of Christ among you provide as liberally for it as his circumstances admit, and will not all give it cheerfully their countenance and efficient support?

On our organised Auxiliaries, both male and female, we confidently rely for prompt and important aid. Will they not, *collectors* and *members*, fully come up to our help this year also? We ask a public collection on the state thanksgiving day, or on some Sabbath soon thereafter. Will you not then, while recounting the goodness of God, remember those, who, in respect to gospel instruction and privileges, are the "poor and the needy" in the land?

We present our claim to the more wealthy among you, and request their individual benefactions on the scale of that enlarged benevolence which our necessities imperatively demand.

With the blessing of God on the labours of this Society, we see no limit to the good which it shall do, but that which arises from a deficiency of funds. "The harvest is great, and it is ready to the reaper's hand." Come then, Brethren and Friends, promptly and cheerfully to the aid of this cause, and provide for it the things that are needful; and while so doing, cease not to remember it in fervent supplication to God, until all the waste places of our land are supplied with gospel instruction, and "until the Spirit be poured upon them from on high, and the wilderness become a fruitful field."

By order and in behalf of the Board,

M. P. SQUIER, *Cor. Secretary,*
Western Agency for Amer. Home Mis. Society.

For the Western Recorder.

AMERICAN TRACT SOCIETY.

Intelligence communicated at the last Meeting of the Committee.

Of sixty letters, received within two weeks, chiefly from auxiliaries, *twenty-seven* speak of the systematic monthly tract distribution, as either in successful operation, or now about to be commenced. One letter speaks of its prosecution in sixteen out of nineteen towns in a destitute county in New-York; and another of an effort now making to raise $800, to supply an entire county in Ohio for a year, of which sum $130 is already raised.

How to make Pastoral Visits.

One of the letters read was from the pastor of a church in P——, Steuben county, New-York, who says, "We have now in successful operation the system of monthly distribution. The town is nine miles long by six wide, and embraces about four hundred families. In selecting our distributors, of whom we have about twenty, we have endeavoured to call to this work some of the best materials in the churches. Among them are one deacon of the baptist church, and two of the presbyterian. A share of this work I also take myself; and by occasionally changing districts with the other distributors, I find it becomes *a very pleasant and profitable way of visiting my people.*"

Conversions by the Monthly Distribution.

The tract for the second month, says the communication just referred to, entitled *the Worth of the Soul*, produced the most heart-cheering effects. A woman to whom it was presented, and who had been brought up by pious parents, in relating her religious exercises to the church, said, "On Sabbath evening, after this tract was left with me, I took it from the shelf in as thoughtless a state of mind as ever I was in, and began to read it. I had not proceeded far, when my feelings became much excited, and before I had finished it, I was constrained to stop and beg for mercy. My seriousness and convictions continued, until, I trust, I cordially submitted myself to the Saviour." Another woman, in the baptist church, ascribes her conversion to the instrumentality of the same tract. A man, likewise, in middle life, states that his convictions received a new impulse by its perusal. He hopefully gave his heart to Christ, and has since united with the church. Another man, who had for years been intemperate, but has now laid aside his cups, and prays in his family, attributes his reformation, under God, to the tracts we have distributed. The revival of religion which we have enjoyed, in which about forty have obtained a hope, has been otherwise, we have reason to believe, much promoted by the circulation of tracts."

A letter from an auxiliary in Warren county, N. Y. says, "We have to record one instance of hopeful conversion, in which the first serious impressions were awakened by the monthly tract."

A letter from a professor in a college in Ohio, says, "The monthly distribution among us has resulted in the conversion to God of at least one soul."

Other Instances of Conversion communicated at the same Meeting.

A letter from the auxiliary in R——, N. J. says, "We have one instance among us of a person who considers a tract the means of his conversion, and who has now become a worthy member of the church."

A letter from an auxiliary in Virginia says, "The tract *Quench not the Spirit*, was read at a Sabbath morning prayer meeting, and an individual thereby brought to the solemn purpose of submitting to Christ. She has since made a public profession of her faith in Him. This individual is a member of my own family."

A letter from a gentleman in Erie county, N. Y. says, "A methodist clergyman, after making some pertinent remarks on the tract cause, at a public meeting, added that he was probably a greater friend to tracts than any of his hearers could be, for it was the reading of a tract, that, under the blessing of God, opened his eyes to see that he was a sinner, and led him to Jesus for salvation. A young man also who was alarmed in view of his condition as a sinner, was enlightened and directed to the Saviour by the reading of tracts."

Voice of Providence in the above Facts.

Such facts as these, communicated at a single meeting of the committee of the American Tract Society, speak a language more forcible than man can utter, urging the committee and all engaged in this work, to press forward with renewed fidelity and confidence in God. They may well furnish the members of the committee, whose obligations are now given to the amount of $7,411.75, due within forty days of the present time, an assurance that the cause God has thus owned and blessed, he will, in his providence, sustain; and they call on all the friends of the Society to co-operate with these manifest designs of Providence, by contributing according to their ability, to relieve this Society from its present wants, and support it in its arduous and increasing labours for the time to come.

The CHRISTIAN ALMANACK, for 1831, may be had of Mr. E. Vernon, agent Branch Tract Society, 137, Genesee street, Utica.

From the Evangelist.

INFANT SCHOOLS.

MR. SAXTON—The following remarks on infant schools, were written at the request of a teacher, and are respectfully submitted to your disposal:—

To the philosopher and the Christian it has been a source of deep regret, that the period of infancy is generally suffered to glide away with little or no attention to the work of education. When the mind is most susceptible of impressions, free from prejudice, and open to truth, it presents a rich and fertile soil, inviting to the moral and intellectual agriculturist. In too many instances, the time and attention of mothers are claimed by engagements, not so important, but more pressing; and the candidate for immortality, is consigned to an ignorant, often unprincipled, nurse; left to form habits of mental indolence and insubordination, which it requires long-continued and energetic discipline to eradicate. Teachers have discovered the error, and have all expended time and energy sufficient, in unavailing sympathy, and useless regrets, over an injudicious system of education. The time has arrived, when all classes of society call for an improvement. The poor, especially, demand it; and the statesmen and jurists of our country, unite in acknowledging the necessity of it, from the connection between ignorance and vice. The philanthropists of the age have discovered that every benevolent effort is vain while darkness envelopes the mind. If we would save our republic from impending ruin, it must be done by raising an enlightened and virtuous population. Much has been done to unite and advance the interests of science and religion; but we are just beginning to see our interest, and feel our obligation to rear our infant population for usefulness in the church, and pillars to the state. We have too long given the enemy "the seed time of our years," and he has "reaped a luxuriant autumn." As a moral institution, the infant school system is a corrective, slow, but efficient. Its object is to renovate the heart by the application of truth; and as a means of raising the standard of early education, it is not the least promising. It affords us the best opportunity of laying a solid foundation, on which we may raise a beautiful superstructure; which shall do honour to the builders, and be the admiration of succeeding generations. The subject is one of vital importance to the church and the world; and I feel some delicacy in making a developement of my views relative to it, lest I should impede the progress of a cause for which I am willing to spend and to be spent. The infant school system may be compared to an ark, in which we have deposited our dearest interests, and I fear to touch it with an unhallowed hand. But as we dare not expect a miraculous interference to save it from falling, we must guard it with becoming zeal. Early devoted to the cultivation of the infant mind, and deeply interested in whatever offered a facility to its improvement, I hailed this system as the key stone of education.—Since our late conversation I have visited several schools, said to be the best, not as a critic, but an interested observer. I have seen much to admire. The system is rich in promise, and may be unlimited in blessing; but my fears are awakened in proportion as it proceeds, and the attention of a discriminating public is turned to it. As infant schools now appear, they are open to serious objections; and unless something is done to elevate the system to its proper standard, they must ultimately become objectionable in the estimation of those who would be their ablest supporters.

You will now allow me to state some of the evils which wear a threatening aspect to the object of our solicitude. The first I shall notice is the want of a practical, approved system. It has appeared before us undefined, and generally not understood.—By some it has been called the inductive, by others the analytical method; and both may be right; but more properly, it has been just what each teacher has been able, and chose to make it. "Infant Education, by a Friend of the Poor," and the "Boston Manual," are the best American works I have seen; but these are far from being what we want. I have hoped that some friend of God and man, would come forward and give us a system of infant education, which we need not be ashamed to teach before persons, whose scientific attainments qualify them to judge of the merits of the institution. Were I to define the system, it should be "science simplified;" and were I to give the outlines of a course of instruction, it should embrace natural philosophy, astronomy, geography, mental arithmetic, the first principles of geometry, history, (ancient and modern), English grammar, natural theology, bible history, and a compendious view of those leading truths of revelation in which the church universal agree. To this might be added intellectual and moral philosophy; I mean not in the abstract, but in the developement of the infant mind. Very small children may be taught practically, that they do not think by the exertion of any of their corporeal powers; and that the most powerful combination of these cannot produce an idea; and we shall find no serious difficulty in teaching them, that mind is an immaterial, invisible, thinking, immortal existence, endowed with powers and susceptibilities: That it is capable of honouring, serving, and loving God its creator: That this mind is accountable to him; that certain duties and obligations result from the relation we sustain to God, and to each other; and that the violation of these must be attended with unhappy and ruinous consequences. Let the style be simple, the illustrations familiar, and adapted to little but expanding minds; and we may advance imperceptibly from first principles, to the more abstruse subjects of science.

I know that this is taking an elevated stand. By many it will be thought impracticable; but experience has taught us, that if we would accomplish great things, we must attempt great things, and we shall find difficulties recede before us. Such a system is not mere theory. I write from experience, and testify in favour of what I have seen. Our conceptions of the capabilities of mind, have been low and unworthy. The grand difficulty is, we have been so occupied with the casket, that we have bestowed little attention to the invaluable jewel. The mind has been turned to the contemplation of every foreign object; but a knowledge of itself has been thought above its capacities.—Hence we have been liable to the grossest errors, in forming and delineating the minds of children. They come to us like wax to the seal, ready for any impression we choose to give. Have we thought of our privilege and obligation? Our ignorance is our best apology, and it has been winked at too long. At one time we have loaded them with words and sentences, conveying no definite ideas; at another, in the folly of our fondness, (lest they should be injured by application), we have withheld from them that knowledge without which they are enervated and worse than useless. In applying this system to children, I have often been ready to exclaim with the frantic philosopher, "I have got it: I have got it." But it may be asked, what have we got? We have got the secret of education. We have planted a scion of hope, but it is yet tender, it requires much nursing, and if I am not mistaken, it needs to be pruned of its exuberent branches, without which we have reason to fear it will become an unfruitful vine. By these branches, I mean amusements or the manual exercises of the school room, with which, if you please, I will introduce my next. In the mean time allow me to solicit a candid, impartial, but not a critical examination of these remarks. They may be opposed to your prejudices and your disposition to approve of what is well meant; but our object is to separate the gold from the dross. In doing this, we must be prepared to give up old opinions and favourite schemes.

"Seize upon truth where'er it's found,
On christian or on heathen ground;
The flower's divine where'er it grows,
Neglect the thistle and assume the rose."

The foundation is good, but let us take heed how we build thereon; very soon this work shall be tried, the day shall declare what sort it is. How much God will approve or condemn is not for us to determine; but we have reason to fear that the best will suffer loss. IOTA.

New-York, July 8, 1830.

EFFECT OF CHRISTIAN KINDNESS.

The following account of the effect of christian kindness upon an Indian, who has been an avowed enemy to religion, is from a letter of Dr. Palmer, who is residing at present among the Cherokees of the Arkansas. It is copied from the Missionary Herald:—

In some cases, I have gone to visit the sick when I was not called for, knowing the people to be strongly attached to their ancient mode of conjuration, or prejudiced against all white people, and particularly missionaries. While a prevailing epidemic was most alarming, I providentially heard of its violent attack on a Cherokee woman, wife of a full blood Cherokee, and a known enemy to the missionaries and of the christian religion. He is a man of some property, reputation, and influence, among his people. Knowing his prejudices, Mrs. Palmer and myself had taken frequent opportunities to call upon him and shew ourselves friendly. It was a Sabbath morning when I heard of his wife's sickness, and as there were several others in the neighbourhood attacked at the same time, I concluded to omit public worship. Accordingly I took my interpreter, and spent the day in visiting the sick who had not sent for me. When we came to this man's dwelling, I found him waiting on his wife, with despair depicted in his countenance. She was so prostrated by only a few hours operation of this dreadful malady, that she could not be raised up in the bed without fainting. I said—"My friend, I heard of your wife's sickness, and have come to see her; and if you wish it, I will try to help her; it may be I can help her." He said he was glad I came, and would be thankful if I would do something for his wife, for he despaired of her recovery. I applied the usual remedies for two or three days, when she had so far recovered as to be able to walk about.

Upon a subsequent call at his door, he appeared glad to see me, and would have me get down and go in, and his wife set food before me with an appearance of great pleasure. Now, thought I, the way is open to interweave with our conversation some religious remarks. But before the thoughts were matured, he directed the interpreter to say to me, "I believe if you had not come to visit my wife when she was sick, that she would now have been in her grave." As he said this, tears flowed freely down his cheeks. I told him I was thankful if God had made me the instrument of saving her life. "Within a few days," continued he, "I have been thinking much about your business. I see you travelling often night and day, in all kinds of weather, to visit the sick. I go to your house, and see a large family of children, not your own, whom you labour to instruct; and on every Sabbath I hear of you preaching to our people the word of God. From this time you may look upon me as your friend. I have been at your meetings once or twice, and have heard a little of the word of God, and what I have heard is good. I will now listen to it, and on every Sabbath, when it is practicable, my family and myself will be present at the place of worship." I said I was glad to hear him talk so; that Mrs. P. and myself had left dear connections, to come into this distant country, for the sole purpose of doing him and his people good; that we loved them, and therefore laboured for them cheerfully; and that we wished to see them happy in this life, but especially we wished to teach them the way of salvation, so that they might be happy in death, and happy in the world to come. I told him I hoped he would keep his promise, and attend meetings, where he would hear more of God and the way of salvation. This man afterwards insisted upon giving me a very lovely little boy of his, about two years old. While attending upon his wife, I observed he was much attached to this child, and I told him pleasantly he must give him to me, and I would make a doctor of him. He said with a smile, he would. I thought no more of it; but since then he has brought him, and formally given him up, and I have ventured to receive him. This is but one instance among many of the favourable influence of the medical practice among this people.—Conjurers in this neighbourhood, and their incantations, have generally, it may be said, gone into disrepute, even with the full blood Cherokees.

From the New-York Observer.

FRENCH PROTESTANTS.

The Protestants in France, as might be expected, are greatly rejoiced at the late changes in the government. The "Archives of Christianity" says:—

"We have entered upon a new era for the cause of liberty and truth, perhaps even of christianity. If the long-meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her losses. What might we have not feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report, that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which would have utterly rooted out protestantism in France."

After giving thanks to God for his mercy in this great deliverance, which it is said, "will form a new epoch in the history of French protestantism," the Archives proceeds as follows:—

"A great step is taken towards the complete enjoyment of religious liberty. The organisation of our churches will no longer be shackled by restrictive laws and penal codes. We shall not, as formerly, have to supplicate in the anti-chambers of popish or jesuit prefects or ministers for the regulation of our ecclesiastical affairs; our theological faculties will no longer depend upon the heads of catholic universities; our schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents, for meeting his christian friends for religious worship."

The inference which the writers derive from these considerations is, that their duties increase with their privileges, and that to whom much is given, from them much will be required. We hope that all pious Protestants in France will be duly impressed with this great truth, and that one of their first enterprises will be a resolution to place a bible in the family of every Frenchman

who is willing to receive it. It will be recollected that two liberal and enlightened friends of the Paris Bible Society, some months since, gave generous sums to defray the expense of placing a bible in the family of every Protestant in one department of the kingdom. What better thank-offering can be rendered for deliverance from jesuitical intrigue and despotism, than a resolution to extend this blessed gift to every department and every family of the kingdom? If such a resolution should be adopted, the British and Foreign Bible Society, and the American Bible Society, after its friends shall have relieved it from its present debt, would doubtless rejoice to contribute liberally towards its accomplishment.

THE LAST HOURS OF DR. WATTS.

Little more than half an hour before Dr. Watts expired, he was visited by his dear friend, Mr. Whitefield. The latter asking him, "How he found himself?" The Doctor answered, "Here I am, one of Christ's waiting servants." Soon after, a medicine was brought in; and Mr. Whitefield assisted in raising him up in the bed, that he might with more convenience take the draught.—On the Doctor's apologising for the trouble he gave Mr. Whitefield, the latter replied, with his usual amiable politeness, "Surely, my dear brother, I am not too good to wait on a waiting servant of Christ!" Soon after, Mr. Whitefield took his leave; and often regretted since, that he had not prolonged his visit, which he could certainly have done, could he have foreseen that his friend was but within half an hour's distance from the kingdom of glory.

Dr. Jennings has preserved a few of Dr. Watts' dying sayings. 'Tis to be wished that he had recorded more of them. "I bless God," said the ripening saint, "I can lie down with comfort at night, unsolicitous whether I wake in this world or another!" His faith in the promises was lively and unshaken—"I believe them enough, to venture an *eternity* on them." Once to a religious friend he expressed himself thus—"I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned: And so," continued the Doctor, "I find it." 'Tis the *plain promises* of the gospel that are my support; and I bless God they *are* plain promises, which do not require much labour and pains to understand them; for I can do nothing now, but look into my bible, for some promise to support me, and live upon *that*." On feeling any temptation to complain, he would remark, "The business of a Christian is to *bear* the will of God, as well as to *do* it. If I were in health, I could only be doing *that*, and that I may do now. The best thing in obedience is, a regard to the *will* of God; and the way to do that, is to get our inclinations and aversions as much mortified as we can.—*Gospel Magazine, for January*, 1776.

From the Rochester Observer.

BURNING OF RICHMOND THEATRE.

In the last Southern Religious Telegraph, are a number of columns of the details of this dreadful calamity, which were published at the time of its occurrence, in 1811. The reason of their re-publication at this time by the religious paper of that city, is not stated. In reading these heart-rending details, we could not but reflect upon some of the measures adopted by the authorities of that city. Among other things it was ordained—

"That for four months hereafter, no public show or spectacle, or open dancing assembly, shall be exhibited or held in the city, under the penalty of six dollars and fifty cents for every hour the same shall be exhibited."

We are far from being disposed to find fault with the ordinance; yet we have examined the accounts and the report of the committee, to see if we could find any expression of regret that theatrical performances should have been so patronised, as to have produced the sale of "*five hundred and eighteen dollar tickets*," besides eighty for children and fifty for those in the gallery. Great blame is laid upon the construction of the building, but none upon theatrical amusements. We did think, when we began to read the following sentence from the report of the committee, that it would close with some reflection of this kind; but no—read it:—

"The committee cannot close their melancholy labours without expressing one hope, that irreparable as our own calamities have been, we may not have suffered altogether in vain; that our own misfortunes may serve as beacons to the rest of our countrymen, and that no theatre should be permitted to be opened in the other cities of the United States, until every facility has been procured for the escape of the audience."

It will be recollected that from seventy-two to eighty perished; among them the governor of the state. As the fire took from a lamp, we thought it might have been resolved, that hereafter no performance should take place in the *night*, as then the light of day being sufficient, the aid of lamps would be unnecessary. But it seems that this mode of preventing the recurrence of such a tragedy was not thought of. Not a word, indeed, among all the lamentations on this dreadfully afflicting event, is said about "night meetings," which, when they are for religious worship, sometimes are severely censured by that class of people that attend theatres.

It may perhaps be questionable, whether, if such a calamity had befallen that portion of the community which is in the habit of attending religious meetings in the night, the civil authorities of many of our cities and villages, would have thought it consistent with toleration and equal rights, to have prohibited, under severe penalties, for four months, all dancing assemblies or other amusements. We like to look at these things, and examine and compare the principles of men, as exhibited by their conduct under different circumstances.

In our remarks, we do not, even at this late day, intend to treat with levity, or to speak with severity of the conduct of those who evinced so much feeling under this dreadful visitation. Yet we cannot but notice the fact, that these theatre-going people themselves passed a rather severe censure upon vain amusements. We should even doubt whether they or even the actors themselves, would have been as willing to take their exit to the bar of God from a theatre, as from a *religious night meeting*, which they affect so much to deprecate.

From the Education Reporter.

GOVERNMENT OF THE YOUNG.

That every man may do what is right in his own eyes, is not a statute of rational freedom and independence. It is suitable only for the code of misrule and anarchy. The state or the family where it is allowed, is divided against itself, and must soon be brought to desolation. There is no surer indication of a turbulent and wreckless life, than a truant and head-strong boyhood. Our schools will not nourish up a generation of quiet and patriotic citizens, if they are not subjected to a regular and salutary discipline. Our firesides will fit our youth for "treason, stratagems and spoils," if there the eye "mocketh at his father and scorneth to obey his mother." The foundations of order and public peace will soon be destroyed, where "the child behaveth himself proudly against the ancient."

We have been led to these reflections, which might be profitably extended, by a statement which we lately received from a gentleman who occupies a seat on the bench in one of the New-England states. He remarked that a few years since actions were not unfrequent, in which schoolmasters were tried for punishing their scholars with undue severity; but lately, several schoolmasters had brought actions against their pupils for abuse and violence. Formerly, teachers could scarcely give the disobedient and refractory a merited castigation, without being themselves arraigned for assault and battery. Now their authority is so far gone, that they are obliged to invoke the strong arm of the law, to preserve themselves from being trampled under foot by their scholars. This is a very humiliating statement. It is grievous, that with all our light and privilege, we should not better understand the nature of that liberty, by which the providence of God and the valour of our fathers have made us free. We trust and believe, that the evil is not extensive; and that its odious excesses in some instances will operate as a powerful check upon its growth.

TEMPERANCE.

ONEIDA TEMPERANCE SOCIETY.

The subscribers give notice, that the ensuing annual meeting of the Temperance Society of the county of Oneida will be held at the Dutch church, in Broad-street, Utica, on Wednesday, the 5th of January next, at 11 o'clock in the forenoon. It is believed that the meeting will be an interesting one, and the friends of temperance, thro'out the county, are respectfully requested to attend.

In order to enable the Executive Committee to present to the Society a report which shall exhibit a full view of the progress of the temperance reformation in this county, they respectfully and earnestly request that the officers of the respective town and village societies should, as soon as conveniently may be done, and as early at the extent as the first day of January, send to James Dean, Esq. of Utica, the Secretary of the County Society, a report of their Society, embracing information upon the following points.

1. The name of their Society, and the time when its was organised.

2. The whole number of members who have subscribed the constitution.

3. A list of the officers, and the place of residence of the Secretary.

4th. Whether there has been any perceptible diminution in the use of ardent spirits, in their town, within the last four years, and to what extent. Whether any distillers have discontinued manufacturing, or any grocers, inn-keepers or retailers have left off selling within that time, from principle, and what number. Whether any, and what number of intemperate persons have been reclaimed by taking upon themselves the temperance obligations; and any other facts or observations upon the subject of temperance, which they may think interesting.

HIRAM DENIO,
WILLIAM WALCOTT,
CHARLES BABCOCK,
ALVAN McALLISTER,
JESSE W. DOOLITTLE,
} *Executive Committee.*

INTEMPERANCE IN ENGLAND.

The following extracts are from an Address to Seamen, on Improvidence and Intemperance, by the Rev. Wm. Scoresby, F. R. S.:—

Intemperate Females.—In Liverpool alone, within the twelve months past, near 5,000 persons have been taken up in the streets at night, in a state of such beastly and stupid drunkenness, that unable to find their way home, and often unable to utter the name by which they were called, they were lodged "for safe custody" in the different bridewells; and among that awful number, it is painful to be authorised to state, that about two thirds were females!* But those who are taken up for safe custody, and for riotous and disorderly behaviour, the only class of drunken persons whom the watchmen are required to arrest, form only a mere tithe of the mass of drunkenness, which, unhappily, is to be found in Liverpool; for during the year referred to, (1829), not less than 50,000 persons, by estimation, have been observed by the night-watch in the street, (besides the myriads who drink when at home, or retire from their bachanalian revels unobserved); and of this vast amount *by far the greater proportion is declared to be females!*

Madness from Strong Drink.—As to lunacy or madness, it is an important and awful fact, that the great majority of cases of this distressing disease are clearly ascertained to be the consequence of drunkenness. A distinguished friend of my own, in the medical profession, who has had an extensive experience in respect to this malady, declares that more than one half, and probably three fourths of the cases of lunacy, which have come under his notice, were produced by excessive drinking! And at a meeting of the Middlesex magistrates, already referred to, for considering the cause and remedy of the dreadful evil of drunkenness, it was stated by Mr. Serjeant Pill, that about a year ago there were 826 wretched inmates in the "Pauper Lunatic Asylum," but they had of late increased to 1100 or 1200, which was mainly attributed to gin drinking! A similar result, which satisfactorily corroborates what has already been stated, is obtained from the intelligent governor of the *Liverpool Lunatic Asylum*. In the last four years, (from 1826 to 1829 inclusive), 495 patients were admitted into the asylum, of which number it has been sufficiently ascertained that there were 257, at least, who had brought on their derangement by excessive drinking. But there were many others, among these unhappy patients, which, there was every reason to believe, likewise belonged to the dissipated number.

From the Journal of Humanity.

CURE FOR DRUNKENNESS.

There is no need of resorting to any *secret* remedies, or paying extravagantly for a proscription. Any skillful physician can cure a drunkard in ordinary cases, without any mystery, and with but little trouble or expense, provided only, that the patient can be induced to *persevere*. Multitudes who have taken "Chambers' Medicine," and have found it effectual for a time, have at length relapsed, from ignorance or neglect of the principle on which it operates. The failure has been in not resorting *again* to the remedy, as soon as any inclination is felt to resume the cup. The patient must calculate on perseverance in this course *during life*, if necessary. When this course is resorted to, it should be under the care of a physician, as no other man can be well able to choose and apportion the medicine according to the constitution, health and necessities of the patient. Our attention was called to the subject just now, by the following recipe and remarks by a medical writer:—

"*Recipe.*—Tincture assafœtida; tart. antimony; ipecacuanha. Mix these with the particular spirit or liquor which you want to shun, and drink a wine-glass full every morning, fasting, for a week, when I will insure a voluntary abstinence for one year. An infusion of the leaves of tobacco, will prove a very valuable auxiliary. As soon as any inclination is felt to resume the cup, the remedy must be promptly applied, or there will be a relapse.

"Perhaps *some* may think the above remedy worse than the disease, and may not feel disposed to subject themselves to the regimen prescribed. I allow it is a hard case; on the one hand, disgrace, poverty, disease, (bodily and mental), and premature death; on the other, assafœtida, ipecacuanha, tartar emetic, and tobacco—momemtary suffering, and effectual purgation."

"GOING THE WHOLE."

It appears that the packet-masters in Norwich, Conn. are not alone in refusing to carry poison and death to their neighbours.—Messrs. Gilbert, Van Tuyl & Co. of Troy, N. Y. have taken the same stand. They run three vessels on the Hudson river, and utterly refuse to carry a single particle of distilled spirits, on freight or otherwise.—They keep a large assortment of grocery and other goods in their store, and prosecute an extensive trade with the country farmers and traders, without keeping or selling the poison. If an order is sent them for a large invoice of goods, including even a small portion of distilled spirits, it must be returned unanswered. If a whole freight of western produce offers for New-York, including a barrel of whiskey, it is promptly refused.—In taking freight for New-York or Troy, if a barrel of rum is detected among the chests of tea and boxes of sugar, it cannot go on board. If the shipper remonstrates, and threatens to withdraw his other freight, it makes no difference. This is *going the whole*, as any consistent friend of temperance ought to do. Would you go after a *jug* of rum for a tippler? What friend of temperance would be caught in the dirty business? Who then would be seen carrying *whole barrels* and hogsheads of the drunkard's drink? How long will a *sober* community continue the drudgery of waiting on *drunkards*. If a woe is denounced against those who put a *bottle* to their neighbours' mouths, what shall we think of freighting whole *cargoes* of the poison for them?—*Gen. Temp.*

Singular Success.—According to the first annual report of the Mount-Vernon (N. H.) Temperance Society, the consumption of ardent spirits in that town, in the year ending with March, 1827, amounted to 37 hogsheads; which divided among the inhabitants, (729), would give *five and a half gallons* to each individual. A Temperance Society, organised one year ago, held monthly meetings during the winter, and now has 147 members. During the past year, there has been sold in town only 1 1-4 hogsheads of spirit; and for the greater part of the year, the merchants have refrained from selling altogether.

Old Times.—Among the ancient Roman matrons and virgins, the use of wine was unknown, and the woman was taxed with immodesty whose breath smelled of it.

* At a meeting of the Middlesex magistrates, who recently met together, to consider whether any means could be adopted to diminish the evils of drunkenness, Sir Richard Birnie stated the appalling fact, that on the previous Monday, no less than 72 persons were brought before him at Bow-street, charged with beastly drunkenness, and that these were mostly women, picked up in the streets dead drunk!

INTELLIGENCE.

FROM ASIA.

Smyrna, *Oct.* 2, 1830.

To the Publisher of the Boston Recorder.

Dear Sir.—From this central situation, which has more intercourse with America than any other port in the Levant, I endeavour always to send the latest intelligence from my missionary brethren. Our last accounts from Messrs. Smith and Dwight spoke of their safe arrival at Jefflis, the capital of Georgia. Mr. Bird writes us from Beyroot, under date of July 29:—"Your schools are greatly encouraging. As to ours, every one we had has been broken up; a thing of course when we had left the country; but at the moment of leaving, there was but one or at most two remaining. I do not think we shall attempt to resume them at present."

From Malta we heard a few days since that the missionaries are in usual health.—Mrs. Croggan, the wife of an excellent Wesleyan missionary, lately died at Zante. Late letters from Dr. Korck, mention the arrival of Rev. Mr. Jetter and his lady at Syra from England. Mr. Hildner has an infant school there of about 120 children; but opposition is made to all foreign influence, and particularly that of missionaries. Mr. King had gone to Athens, to make temporary arrangements, probably for a residence there.

Our schools continue to prosper, and we have many very urgent applications for asistance in different quarters.

We have lately organised a religious library and reading room, for which I would respectfully request donations of books, reports, periodicals, &c. If left free of expense with John W. Langdon, Esq. No. 45, India street, Boston, they will be forwarded to his son in this place.

With affectionate and grateful regards to your family, I remain, dear sir, yours in the bonds of the gospel.

JOSIAH BREWER.

Present State of Rome.—A recent traveller in Italy, Mr. Jarrat, in a letter to Mr. Bird, the American missionary, of July last, says there is less to offend the eye in Rome than he had seen in any other city; yet, from the highest cardinal and the first princess down to the lower ranks, there is an almost total absence of virtue. The poor, he thinks most virtuous. Crimes against the church are rigourously punished, but other crimes of the most dreadful character, such as perjury and adultery, are hardly noticed. He who breathes against the church is cast into prison, and his own relations dare not inquire after him. The Catholics here are perfectly ignorant of what is going on in other parts of the world in relation to religion. No books are published but by the Propaganda. There are no such things as periodical religious publications. Whether those in authority are acquainted with matters abroad, Mr. Jarratt is uncertain. The state of literature is very low, and that mostly French. Parts of Scott's and Byron's works, and a very few others, compose the amount of English writers. The income of the propaganda is unknown. It is partly supported by government, and partly by bequests. The library of the Vatican only contains 45,000 volumes. Its manuscripts are valuable. The library of the Dominicans is extensive, and easy of access. Preaching is much more extensive than is supposed. Some is of a vital character, but most generally, mere morality and eulogy of the saints. Rich provisions are made for the poor, and you never see any beggars about the streets. This last intelligence, as well as that of the preaching, differs from most of the travellers we have read.—*Bap. Mag.*

Catholics in England.—At the meeting of the Bristol Reformation Society, on Thursday, Sept. 9th, Capt. Gordon, of the British royal navy, stated, that the Catholics in England were making the most strenuous efforts to propagate their doctrines. Conversion to the catholic religion in Lancashire, was common to an extent truly alarming. By a census of that county, taken in 1821, it appeared that it then contained 3,000 Catholics. In 1829 their numbers were increased to 11,000, and the principal part at the expense of Protestants. In one parish, where there had been but 40, there were then 900, and without any importation. And at the time that a Reformation Society was holding its meeting in Manchester, 52 Protestants in the immediate vicinity were about to be baptised by Roman catholic priests. In some instances nearly whole parishes had passed over from one religion to the other.—*N. Y. Obs.*

Canada.—A "Society for converting and civilising the Indians in Upper Canada," was formed at York last Saturday. The Lt. Governor is patron, and the Lord Bishop of Quebec is president. It is to be a church of England Society, admitting, however, any one who chooses to join. The Lord Bishop remarked, "that it was the intention of this Society to avoid all interference with the labours of any other denomination of Christians." Donations have been made to the amount of £63: £35 from Rev. G. Archbold, visiting missionary.—The annual subscriptions amount to £71 12*s.* *Canada Herald.*

United Brethren.—Although there is no congregation of the United Brethren, or Moravians, as they are more generally called, in Sheffield, our towns-people, whether at the call of Mr. Montgomery, as was the case some years ago, or latterly by official agents, have always shown themselves well-disposed to aid the missionary funds of this peculiarly and singularly successful missionary denomination. We trust the opportunity of repeating these proofs of true christian charity will be favourably embraced. The missions of the United Brethren amongst the Negroes, Hottentots, Esquimaux, American Indians, and Greenlanders, (most of them being in British colonies,) were commenced ninety-eight years ago, and now consist of forty stations, supplied by two hundred missionaries, and contain nearly forty-one thousand converts.—The stations abroad may be said to be entirely dependent upon this country for their maintenance. The annual expenditure is about £10,000; but the brethren can scarcely raise a fourth part of that sum. Many favourable opportunities and urgent invitations to extend the missions, are occurring in the West-Indies and elsewhere, of which the brethren are unable to avail themselves for want of means.—*Sheffield Iris. (Eng.)*

Methodist Foreign Missions.—It seems a little remarkable that the Methodists of the United States have done nothing, in a pecuniary view, as a body, in aid of foreign missions. Their number is great, and many of them are able to do much. Their brethren in England have long been engaged in this labour, with a zeal and liberality to be highly commended. The editor of the New-England Herald is proposing the subject to his brethren, and we hope he will succeed in gaining their effective energies and attention. He observes, that in the event of the establishment of such a mission, the mission at home, and the ministers, would receive better support than they now do. Giving, in the support of religion, and in doing good, increases a spirit of benevolence.—*Watchman.*

Episcopal Missionary Society of Massachusetts.—An adjourned meeting was held on Wednesday evening in this city. After prayers by Rev. Dr. Eaton—Rev. Mr. Doane addressed the chairman, Dr. J. C. Warren, stating that as it was their general custom to do nothing without the concurrence of the Bishop, a letter had been addressed to Bishop Griswold, at Salem, requesting his presence on the occasion. He had communicated his reply, stating his reasons for not attending. The annual reports of the Treasurer and Secretary were read. Since 1822, the Society has expended in the pursuit of its objects, about $8000. This Society supports a city mission, of which Rev. Dr. Eaton is the missionary. He was present, and gave a brief account of his labours, and of the pleasure with which he pursued them. It appeared from the report of the Secretary, that aid had been afforded to feeble churches in this state, which had been remarkably revived. Allusion was made to those in Quincy, South-Boston, Taunton, Cambridge, Leicester, &c. &c. as motives of encouragement for perseverance. One object of the meeting was, to obtain subscriptions to the funds of the Society, that their work might be more extensively prosecuted; and at the close of the evening, generous sums were pledged. Several gentlemen spoke on the occasion; but we have not room to notice their remarks. Rev. Mr. Doane, of this city, eloquently pleaded the cause of the Society, and particularly answered the objection of some to their labours, that the gospel was extensively supported and diffused by other missionary societies. This he acknowledged to be true; but at the same time observed, that it was no good reason for their inaction. Shall we not, said Mr. Doane, as members of the venerable episcopal church, be ready and willing to do our part in this grand work of making known to our fellow-men the way of salvation? Would it be generous, to leave this whole duty and labour to other denominations? Should we not thereby refuse to participate in the pleasure of doing our part in blessing the world? And should we not thus lose the reward of faithful servants? He made also other remarks on the importance of missionary labour, discovering a laudable zeal, which we hope his brethren will imitate.—*Bost. Rec.*

Northampton, Mass.—Extract of a letter from Rev. Benj. Willard, dated Northampton, Nov. 6, 1830:—

"Since last spring, I have laboured half the time with the church in Middlefield, and divided the other half between Chester and Northampton. Though it cannot be said that in either place there is a revival, yet it has been *quite interesting* to hear christian experience so frequently, and to baptise eighteen in the two former places, and to receive an accession to our little band in Northampton, of two by baptism, and ten by letter, recently; and especially so, to witness the increased thirst for religious intelligence, manifested by inviting additional periodical visits in each place, from our friends the "Watchman" and the "Magazine." And as the legitimate fruit of this intelligence, it is very pleasing to be the almoner of their bounty, for the Burman mission, the convention, and Sunday schools in the valley of the Mississippi, to the amount of $118.25; being cash obtained from concerts of prayer, female primary societies, annual male subscribers, and other collections and subscriptions. The state of religious feeling has been improved, and meetings better attended, by the influence of juvenile and church libraries, and the rich accession of many copies of Mrs. Judson's Memoirs. Tracts have had a share of attention, and temperance efforts produce and promise much.—*Watchman.*

Consecration.—Yesterday morning, 26th ult. the consecration of Rev. Benjamin Treadwell Onderdonk, D. D. to the office of bishop, took place in St John's chapel, and although the festivities of the day attracted multitudes to witness them, yet the galleries and side aisles of the chapel, were thronged with a most respectable and attentive congregation. Morning prayers were read by Rev. Dr. Lyell, assisted in the lessons by Rev. Dr. Milnor; after which a very appropriate and eloquent discourse, setting forth the nature and qualifications of the episcopal office, was delivered by the Rt. Rev. Bishop Brownell, D. D. of the diocese of Connecticut. The consecration service was performed by the venerable Bishop White, assisted by the Rt. Rev. Bishops Brownell and Onderdonk. Although the services occupied much of the morning, yet during the whole of them the deepest interest seemed to be felt, and all present appeared affected by the solemn and imposing right of consecration.—*N. Y. Ev. Post.*

Associated Methodists.—The Baltimore Gazette informs us that the General Convention of the Associated Methodist Churches is now in session in that city, the object of which is the formation of a Constitution and Discipline for said Churches. This Convention embraces a representation of ministers and laity from most of the states in the Union.—*Nat. Intel.*

The most eloquent and eminent of the Roman catholic divines of France, the *Abbe de la Mennais*, has proposed, in an able address to the French Roman catholic clergy, to renounce all salary, or pecuniary stipend; all endowments of whatever description, from the government; and throw themselves entirely on the piety and justice of the people for subsistence.

REVIVALS.

Groton, Mass.—The last Boston Recorder contains a long letter to the editor, detailing with some minuteness, the progress of truth in Groton. Between three and four years ago, that place had been favoured with a powerful revival, "at a time when nothing else could save the daughters of that Zion from bowing down in a hopeless captivity." More recently the details of the Association at Andover, in 1829, were presented by the writer, with some emotion, to the church in Groton, where the next annual meeting was to take place. In reference to the latter circumstance, it seems to have been the response of many pious hearts—"O, that I may live to see the day."

For many years past, there had been a female prayer meeting at that place. At its reorganisation, a year or two since, a letter was addressed to the persons associated, by the pastor, which afterwards, without his knowledge, found its way to the press. In this praying circle, about a year ago, the present revival is believed to have commenced.

"During the last winter, various means were used to waken the slumbering energy of the church. Among those which seemed to be attended by a peculiar blessing, was a weekly meeting of the church, in which the pastor discussed such practical questions as were voluntarily handed to him. We frequently had questions such as—"In what way can a sister be most likely to lead an unconverted sister to Christ?" "How may one know whether he has ever felt the power of religion, who now has no light and no comfort in it?" the discusion of which was awfully solemn and deeply interesting. These meetings were continued till the pastor left on a journey in the spring, and the impression, it is believed, has not yet been effaced. Under God, they seemed to be one means of preparing the church for a special blessing; and I have no doubt but frequent stated meetings of a church *by itself*, if properly conducted, are of very great use. The great preparation which a minister needs to attend them, is the preparation of his own heart."

Previous to the meeting of the Association in June last, the pastor reminded his flock of the importance of the occasion; told them they were a plain people; and that instead of cumbering themselves with much serving, they ought, while hospitable and kind, to be chiefly anxious to receive spiritual blessings. What an important direction!

"At the opening of the session, I remarked to my fathers and brethren in the ministry, that mine was a people composed of the fragments which error had made here; that all we could hope to do would be to afford them a comfortable hospitality; that I had told my congregation they would come as ministers of Christ, and begged them to be faithful to all with whom they might associate. I have to thank my brethren for their faithfulness, and doubt not but at the great day of judgment, they will meet with many, and some from this people, who will be their "crown" and their "joy."

"I need not recal to mind the deep interest which was felt at all the exercises during the session of the Association. They will long be remembered by this people, and their effects will, I doubt not, be felt longer than to the end of time. Our beloved brethren in the ministry and christian friends had scarcely gone from us, when we began to look around with an anxiety almost breathless, to see if the Spirit of God was among us, or if all our hopes were to be dashed at once. The Sabbath following I appointed a meeting of inquiry. It was stormy, and only a few were there; but it was ascertained that one young man had been hopefully converted during the session. The church at once came together to pray, and the indescribable stillness and solemnity of the first meeting shewed most evidently that God was in our midst. A young man, the only son of his mother, and she a widow, and the child of many prayers, who had been much abroad, was absent at the time when this people were driven to leave all, and come out as a little band to rear up the half fallen standard of truth. At that time he was a cold deist, and tried to be an atheist. Hearing of the controversy in his native village, he immediately looked up his bible, to see which party was right according to the bible; and although he himself disbelieved the bible, yet he soon felt convinced which was right according, to this standard of appeal. He therefore came home, and much to the surprise of many, was a warm partisan for orthodoxy; and so continued to be, the truth having some effect on his understanding, though but little on his heart, till July last. Though he had always appeared to be cheerful, yet for years previous, he never saw the time when he would not gladly have chosen annihilation in exchange for the awful uncertainty of the future. He was among the first who were down and broken by the Spirit of God; and from that time to the present the Holy Spirit has been in the midst of my congregation.

"Among the means which seem to be specially blessed, were—

"1. The monthly tract distribution, organised about a year ago, and prosecuted with vigour in the face of opposition from the haters of evangelical truth.

"2. Occupying the *whole* of the Sabbath with religious services, in the pulpit, in the Sabbath schools, bible classes, prayer-meetings, &c. a measure peculiarly beneficial to a widely scattered population, like that at Groton. The enquiry meetings on the same day were seasons of great power. In them the conversation has been personal, direct, discriminating, guarding with great anxiety the spot where conviction is too frequently taken for conversion. That result, come at it as you will, which places the conscience of the sinner before the bar of God's judgment, is what we need in seasons of revival.

"3. The promotion of temperance. This object goes hand in hand with a revival. We have about two hundred and fifty belonging to our Temperance Society; all of whom, without an exception, belong to our congregation. My church have made it a standing rule, that the use of ardent spirits and wines, except in sickness, shall disqualify any one for admission or regular good standing in it. We hope hereafter to be delivered from the curse of having a church rendered stupid by ardent spirits.

"*Results.*—The last Sabbath was a day of joy to us. Our communion is administered as an afternoon exercise. On that occasion, *forty*, in whose mouths new songs had recently been put, (twenty males and twenty females, and almost without an exception in the morning of life), took their places in the presence of the congregation, to take upon them the vows of heaven. While standing before the church, previous to admission, they sung the 415th hymn, of the Village Hymns, one of Montgomery's best, beginning—

"People of the living God,
"I have sought the world around," *&c.*

The effect was solemn and tender beyond description. Eighteen received the ordinance of baptism. The two youngest were sabbath school scholars, brothers and orphans, having neither father nor mother.

"About one hundred and sixty have attended the meeting of inquiry during this revival.—Perhaps it will not be far from correct to say, that at least *ninety* have embraced the hope that they have passed from death unto life. The work has hitherto been confined mostly to the young; and what is peculiarly pleasant, full one half are young men. There has also been an union consummated with great harmony, between the church under the pastoral care of the venerable Dr. Chaplin, and my own, within a week, by which nearly forty more were added to those already under my immediate pastoral charge.

"When I reflect that it is not four years since the church was organised, and consisted of but

thirty, half of each sex; that it is less than four years since I received a call to become their pastor, at a time when we were gathered together in an upper room to worship, and were trembling at every breeze, lest the stakes of this Zion should be torn up, and her cords broken; and now I find the church to amount to nearly two hundred souls, united, sound in doctrine, and hoping for grace to be careful and faithful in discipline; I am filled with wonder at the mercy and goodness of our Redeemer.

"The entire moral aspect of this place is scarcely more changed than in the neighbouring towns around us. Almost all of these churches are feeble, just emerging from trials and struggles for a bare existence, and yet from these few feeble churches our charities for the cause of Christ, the last year, besides supporting religion at home, amounted to nearly $1,000. The late treasurer of our infant Charitable Society, Mr. Samuel Stone, of Townsend, bequeathed, a short time since, according to the lowest estimates, full ten thousand dollars to the cause of Christ. We know not how soon we may be left to our own hearts; but if God blesses us for the coming four or five years, as he has done during the same period past, these churches, which have so long been desolated, will shine forth to the glory of the Redeemer. As we have had the sympathies and the prayers of God's people in our days of trial, so we intreat that we may still have them. Perhaps we need them even more than ever; for it is hard to be humble in prosperity. I do not speak of the revival as past, for the Holy Spirit is still with us. Suffer me to add, that in what has been achieved in this town and region, we would gratefully acknowledge the Saviour, by the Holy Spirit, as the efficient cause. We are more than confident that nothing but that life-giving system which receives Jesus Christ as "the true God and eternal life," would ever have reared up these desolations, and made us to sit in heavenly places. To Him be all the glory."

Skaneateles.—A letter from this place contains the following:—

"The revival among us, of which you have probably heard, is of a peculiarly *precious* and *holy* character; a silent and solemn work, breaking up deeply the fallow ground of Christians' hearts; producing among them unusual love and tenderness; to God, the fervour of prayer and *holy living*; and among the wicked, who are the subjects of it, the "wormwood and the gall" of conviction, in a most fearful and distressing manner. The work is not *rapid*, but apparently *deep* and steady; and for the real fruits of it, it may be better to wait, than to give a premature opinion to any one, especially to the world."

Cincinnati Synod.—It is calculated that there have been more than 1000 hopeful conversions during the past year. Every church has been more or less revived. More than 200 have been added to the 3d presbyterian church of Cincinnati, since March last.

WESTERN RECORDER.

UTICA: DECEMBER 7, 1830.

"*Gillies' Historical Collections, relative to remarkable periods of the success of the gospel, and eminent instruments employed in promoting it.*"

This rare but highly interesting work, in two volumes octavo, has been kindly put into our hands by a clerical friend, who wishes to see the columns of the Recorder enriched by copious extracts from its contents. Grateful for the favour, we shall pursue the task assigned us with alacrity. This history of the success of the gospel is, in other words, a history of the revivals and of persecutions, from the earliest period of the church down to the times of the Edwards, Whitefields, and Tenants, embracing a period of several centuries. The narratives are derived from authentic sources; and relate to the various portions of christendom; and they cannot be otherwise than instructive.

Many, it is true, have undertaken to say that revivals are comparatively of modern origin. But this is a great mistake. They have been witnessed more or less in every age and nation, where the gospel prevailed in its purity. They have also preserved, for the most part, a remarkable identity of character. The means of promotion have been similar—faithful preaching, visiting from house to house, holy living, fervent, believing prayer, discipline, &c. The fruits, also, have been similar, as respects the conversion of sinners, the increase of the graces of the Spirit, and the improved aspect of society. The wicked, too, have always opposed their progress, and many have ridiculed and blasphemed. The accusations, surmises, and false insinuations of wicked men have preserved an almost entire identity for ages past; a circumstance which is full of instruction, and well calculated, did they but know it, to fill their souls with trembling. Nor is this all. Mistakes, excuses, and differences of opinion among Christians, respecting things of a prudential nature, have not been peculiar to any age. In the whole circle of facts, motives, excuses, means, measures, and circumstances, one is ready to say, on the perusal of this work, "There is nothing *new* under the sun." "That which hath been, is now; and that which is to be, hath," in some respects, "already been." An intimate personal acquaintance with revivals, connected with a thorough knowledge of their past history, could scarcely fail to bring true Christians every where to see eye to eye, to join hand in hand, and heart to heart, in their promotion. We regret that our time and limits will only allow us to present occasional fragments and broken details. These will have their interest; but the whole history of revivals ought, in some way, if possible, to be rendered familiar to the christian community. This, we fear, will not soon be done.

"When an impression has evidently been made upon the minds of sinners, by a solemn appeal from the pulpit, follow it up, if possible, upon the spot, before they leave the house, and plunge again into the business or the amusements of the world."

This is regarded as an important rule by many clergymen, who in our own day, have been distinguished as instruments in the promotion of revivals. The method of procedure may be various, but the end in view should be the same. If the Christian, himself should improve his golden moments, the precise times when the Holy Comforter speaks to his heart, is it not equally important that the strivings of that same blessed Agent with the hearts of sinners, should be immediately improved for their good? A word of private caution, a timely hint, a pressing, personal appeal, might be blessed to the conversion of many a soul who is now ripening for destruction, merely by his habit of quenching the Spirit. Such a person often trembles while at meeting; but when he leaves the house, vain conversation with saints or sinners soon dissipates his impressions, till he becomes harder than ever.

This subject is one of great practical importance at the present time, when God is visiting so many of the churches. If there were nothing to be dreaded but mere lukewarmness of Christians; this alone would suffice to ruin the sinner, who should repeatedly come in contact with it. And as for this lukewarmness; every one knows there is enough of it in the churches, to ruin thousands and tens of thousands, unless its influence can be counteracted.

Sunday School Journal.—In one of our advertising columes will be found a notice, that subscriptions for this Journal will be received at the depository of the S. S. Union, in this village. As the success of the measure depends on the number of copies circulated and read, the Board of Managers of the American S. S. Union, in their prospectus, suggest the following inducements to subscribe for it:—

1. The subject of religious education has become a distinct and interesting department of general intelligence and inquiry.

2. Some popular form of presenting it continually, and by itself, to public attention, seems indispensable.

3. A weekly paper is found to be most efficient, and the least expensive mode of diffusing information.

It allows a more general and familiar discussion and illustration of subjects connected with the cause it advocates.

It furnishes a much greater variety and quantity of matter than can be furnished, at the same price, in any other form.

In the use we shall make of it, it will excite attention; correct errors and abuses; and periodically inspect and report the progress and prospects of the system of Sunday school instruction.

By the prompt correction of misapprehensions and misstatements, it will avert much of the mischief they would occasion; and with the silent but powerful eloquence of facts, it will plead a cause which deserves to find a friend in every friend of God or man.

Musica Sacra.—As many enquiries are made respecting the forth coming edition of this work, we are authorised to say, that the process of stereotyping has been nearly completed, and that the edition will be out of press in a very few days. Several important improvements have also been made. The paper is fine; the type new and highly beautiful; several new pieces have been inserted; and the volume contains an appendix, which briefly details that process of instruction by which young children, almost without a single exception, may be taught to sing. The work being stereotyped throughout, now assumes a more permanent form than heretofore; a circumstance which it may be hoped will further contribute to its usefulness.

Thanksgiving.—A word or two just on the eve of this religious festival. The community around us have every thing to be grateful for; but will the tribute of gratitude really be offered with heartfelt sincerity? Such seasons have often been spent in abusing the goodness of God, rather than in adoring that goodness.

Home Missions.—There is something in the circular of the Western Agency, which we publish to-day, that commends itself to the friends of the cause generally. Do not the Central Agency also need something to arouse them to greater effort? Multitudes within its limits are still perishing through lack of vision.

William Penn.—We are gratified to notice the reappearance of this powerful writer in the columns of the National Intelligencer. Two or three numbers, we understand, will comprise all he has now to offer. We shall lay them before our readers with the least possible delay.

Another Theological Seminary.—The Synod of Indiana have recently established a seminary of this character, in connection with the Hanover academy at Madison, Ia. Course of studies substantially the same as at other institutions. J. W. Cunningham, teacher of oriental and biblical literature.

Rev. Dr. M'Auley has been nominated for the professorship of "ecclesiastical history and church polity," in the Union Theological Seminary.

Rev. E. Beecher is dismissed from the Park street church, in Boston, with the intention of accepting the presidency of Illinois college.

POLITICAL.

FOREIGN.

From Colombia.—Late dates from this country represent it in a disturbed condition. Bolivar had left Carthagena, and remains at Soledad, on the Magdalena river, waiting for the results of an expedition sent by him against Rio de LaHache, which, the last reports said, had been taken almost without resistance.

The Telegraph to London.—This proposal by Lieut. Morrison, of the royal navy, will if effected, of which there appears no reason to doubt, produce an entire revolution in the present system of communication by letter. It will be a pleasant thing to send a message to a friend in London at 10 o'clock in the morning, and receive a reply before noon. To persons interested in the stocks, it will be no small satisfaction to have the prices in the funds reported within a few minutes after they are hourly published at the stock exchange. All public events of importance, divisions in Parliament, foreign news, &c. will reach Liverpool earlier than they now do a village only ten miles out of London. We understand it is expected that the whole may be ready for operation early next summer.—*Liverpool Cour.*

DOMESTIC.

Official Canvass.—The following is from the official canvass of votes made at the Secretary's office:—

	Throop.	*Granger.*
First District,	15,108	10,957
Second do.	17,368	11,464
Third do.	17,647	11,673
Fourth do.	16,986	11,193
Fifth do.	18,765	14,498
Sixth do.	14,317	16,639
Seventh do.	15,216	17,052
Eighth do.	13,433	26,885
	128,842	120,361

Majority for Throop, 8,481.

In the town of Moira, Franklin county, (4th district) the vote stood for Throop 113, Granger 7. These votes, by a singular carelessness, were *returned* for Enos J. Throop, and Francis P. Granger, and were not included in the above statement. If added, they increase Gov. Throop's majority 106 votes.—*Alb. D. Adv.*

Celebration of the French Revolution.—The celebration of the French revolution, which was to have taken place in the city of New York on Thursday the 25th ult. was, on account of the state of the weather, postponed until the next day. The following notice of it, from the New-York Daily Advertiser, is the most brief of any we have seen, and we therefore copy it:—

"On Friday morning the weather cleared up, and signals were given for the celebration to take place. At an early hour the societies were on the ground, and took up their line of march. The display surpassed any thing of the kind, that has ever taken place in this city. Some idea may be formed of its magnitude, from the fact that the procession occupied upwards of three miles; the societies marched four and six abreast. Notwithstanding the muddy state of the streets, from ten to fifteen thousand persons joined the line of march. Every street and house was crowded with spectators. It is estimated that the number could not have been less than one hundred thousand persons. All business was suspended, and the whole went off to the satisfaction of every one, and without the least accident."

We shall merely add to the above a few interesting particulars.

Ex-President Monroe was to have occupied a seat in the first carriage, at the head of the procession; but the state of his health prevented it. One of the carriages contained Anthony Glean, bearing the identical standard of the United States which was hoisted by him on the battery, on the evacuation of the city of New-York, in 1783: Abraham Whaley, the only survivor of the gallant band who threw the tea overboard at Boston, in 1776: David Williams, the only surviving captor of Major Audre; and Enoch Crosby, the original of "Harvey Birch, the Spy," of Cooper's novel, who rendered such signal services to Washington and the army of the revolution. They were followed by John Van Norsdale, on horseback, who pulled down the British flag, and ran the halliards with which Mr. Glean hoisted the American standard. When the procession reached Washington square, an address of the people of New-York to the people of France was read by Mr. S. Price, and an oration was pronounced by Samuel L. Gouverneur, and the Marsellois hymn and an ode written for the occasion were sung; which concluded the exercises.

The above celebration doubtless originated in laudable motives. We hope, however, that it will not turn out to have been a premature expression of the confidence of our citizens in the stability of the present government of France, which the most recent intelligence from Paris affords too much reason to apprehend. Whoever rules in Paris governs the kingdom; and the peace of that city seems to depend on the fate of the ex ministers; and whether they shall be doomed to the guillotine, or not, the probable effect on the populace is equally to be dreaded.

Piracy and Murder.—The particulars of a most horrid murder and daring act of piracy, committed off Fire Island inlet, about the 22d ult. on board the brig Vineyard, from New-Orleans, having about $50.000 on board, is given in the New-York papers. It appears that the crew consisted of six persons, besides the captain, mate and cook. The captain's name was William Thornly. All the crew, with the exception of one person, were among the conspirators. After murdering the captain and mate, they set the vessel on fire, and took to the long and jolly boats, into which they had transferred the specie. It coming on to blow fresh, they concluded to proceed along the beach toward New York, and while off Rockway, in attempting to land, one of the boats was upset, and three men on board drowned. The other boat, with the five men, now in custody, landed on Tuesday night last, at the west end of Coney-island, where they buried most of the money they brought on shore, having been compelled to throw overboard all except four or 5000 dollars, to prevent the boat from sinking. On reaching a tavern, one of the men voluntarily told of the circumstances, stating that he had been compelled to act with the rest of them to save his own life. An examination of the prisoners was commenced on Wednesday afternoon at Flatbush, and had not concluded at the last advices. The specie on board belonged to Stephen Girard, of Philadelphia.

The Question not Decided.—The Indian question, that is, the question whether treaties with the Indians shall be regarded and observed as *treaties*, according to the meaning of that word in the constitution of the United States, is sometimes spoken of as finally settled by the law enacted at the last session of Congress. Such an error ought not to prevail. It is yet in the power of the people to save the national honour. The question will come up for decision in several ways, within a few months.

1. It will be brought before the supreme court, the jurisdiction of which "extends to all cases, in law and equity, arising under the constitution, the laws of the United States, and treaties made, or which shall be made, under their authority," &c.

2. It will come before the Senate of the U States, in connection with the Choctaw treaty.

3. Notwithstanding the strange positions taken by the National Executive there are points on which the President and the authorities of Georgia are at issue; and it is by no means impossible that the main question may be brought before Congress in connection with them.

4. It will of course come up, when new appropriations for the removal of the Indians shall be asked for.

5. It will be brought before Congress by the Indians at Green-Bay. It is not a controversy in which Georgia and the states directly west of her, only, are concerned. It involves general principles, and the whole nation is responsible. *Jour. Hum.*

Unhappy Occurrence.—We find the following article in the Cherokee Phenix, of the 13th ult. The occurrence which it relates is much to be regretted; yet it cannot but be considered as a natural consequence of the law of Georgia, which exposes the Indians to be robbed with impunity, by prohibiting Indian testimony, where a white man is a party:—

"We understand quite an unhappy circumstance occurred at Hightower the other day.—Two Cherokees were arrested by a party of whitemen from one of the adjoining counties, and taken towards Georgia, with some of their property. They were pursued by a party of Cherokees, when either they were rescued, or a compromise was made. The two prisoners returned home. On the evening of the same day, before bed-time, four white men, whether they were a part of the first company is not known, came into the premises of one of these Cherokees, and stole a horse out of a lot. The owner discovered them just as they rode off, and pursued them with a gun. He overtook them, and shot the foremost one of the two who were riding his horse. The man died instantly. We sincerely regret this circumstance has occurred, but it is only an individual case, and can have no effect on the nation. We would, however, here advise our countrymen to forbear every rash measure, in defending their property from thieves and robbers, who are constantly annoying them. Let our horses and other property go; but let not human blood be shed.—The perpetrator of the above deed would be a menable, according to the treaties, to the federal courts of the United States. But there are new lights now, and we presume Georgia claims exclusive jurisdiction over him."

Apprehension of Counterfeiters.—Two men, calling themselves John Robinson and William A. Thompson, were apprehended yesterday, (29th ult.) by Constable Hall, and brought before Justice Parsons, for passing counterfeit money. About $500 were found upon them, chiefly in five dollar bills, of the Orange Bank; one $20 bill of the U. S. Bank, and one $3 of Geneva Bank; all counterfeit. Some genuine bills, we understand, were also in their possession. The men were taken on a warrant issued from Geneva, from which place they had been pursued, and were accordingly sent back.—*Utica Citizen.*

Small Pox.—We last week warned the public of the prevalence of small-pox in the south part of this county; it is since understood to have extended into the northern section, some cases being mentioned in the town of Salisbury. The Canajoharie Telegraph notices its introduction into Montgomery, and the Kinderhook Herald into Chatham, Columbia county. It has also found its way into Salem and Boston, Mass., and is said to have completely pervaded the city of Louisville, Ky. Vaccination is every where urge by the medical profession.—*Little-Falls Gazette.*

George Crowninshield.—The trial of George Crowninshield, on his indictment for *misprision of felony*, (in having been acquainted with the conspiracy for the murder of Mr. White, and also with the fact that the murder had been perpetrated, and by whom, without disclosing the same), took place at Salem on the 26th ult. and resulted in his acquittal.

An Example to deter.—The case of Christian Weirich, late post-master at Claysville, Pa. convicted for robbing the mail, and sentenced to twenty-one years imprisonment, furnishes a striking lesson, which ought not be lost upon society. This doomed man was engaged for a long time in trade. He had amassed considerable property; he was in quite easy circumstances, and had a young family of motherless children about him, to whom the good example and good name of the surviving parent should have been of the last importance. Thus situated, the desire seized him, within twelve or eighteen months past, of supplanting the incumbent of a petty post-office, in a small village. And the result of this ill-omened appointment has been to carry ruin to its object. He has fallen from a position of comparative respectability; from positive independence and freedom; from the household cares and joys of a rising family; and must in all likelihood pass the remainder of his days in prison! Here is, indeed, an example to deter.

Severe Storm.—We learn that there was a hard storm on Thursday last, on the Hudson river, below Poughkeepsie. The North America, in coming up, had her decks repeatedly washed by the waves, and the boat rolled so much that many of the passengers suffered from *sea sickness*. The wind and waves were so violent that the boat was unable to stop at Newburgh.—*Alb D. Adv.*

Labour Lost.—An attempt was made on Tuesday night to rob the Salem bank at Salem. The workers of iniquity got into the bank thro' an insurance office, where they dug away upon the wall of the vault, until they had made a hole large enough to admit a man's body, when they came to the iron bars with which the vault is lined, which are said to give evidence of their having worked hard to separate them, but in vain, until it was necessary to flee their work of darkness before the light of day.

Lieut Sands.—Some of the journalists inform us, in vindication of the murderous conduct of this gentleman, in killing the surgeon of the sloop of war Vandalia, that he was *pushed* into the duel by *public sentiment*. This same *pushing* machine we know is strangely out of order, but how it should be able to push a man of common sense into another's *blood*, is what we cannot comprehend. We hope some Butler or Cervantes will come along and tinker this *pushing* machine into a more correct motion. The surgeon is the second man that Mr. Sands has killed in a duel. How many more public opinion may *push* him to kill, we don't know.—*Wash Spectator.*

Married—to how much?—Mr. Sheil, the dramatist and orator, lately married a lady of fortune in Dublin. This was announced in the Dublin papers as follows: "The friends of Mr. Sheil, and they are to be found in almost every part of the globe, will be rejoiced to hear that he has received an accession to his fortune of £4000 per annum." A London paper remarking on this singular mode of announcing marriages, says that it is of a piece with the gallantry of the gentleman in the play, who, on being told that his friend had lately married, inquired, not to whom, but "*to how much?*" The Dublin editor, in joy at being able to acquaint the public with Mr. Sheil's increase of fortune, quite forgot to mention the bride's name.

Opinions abroad.—A London Magazine speaking of the doings of our Congress at its last session, says, "The committee on mails have brought in one of the most extraordinary reports that ever disgraced a christian legislature; not *christian*, however, for they repudiate the charge of being in their corporate capacity, Christians!"

James Gillis was tried week before last, at Canandaigua, on a charge of being concerned in the abduction of Morgan, and acquitted. He had been brought from Pennsylvania, where he resides, on a requisition of Gov. Throop.

The Philadelphia Inquirer mentions, that two young men, brothers, and sons of a respectable physician of that city, during a gunning excursion on Saturday last, and when in the neighbourhood of Bristol, fell into some slight difference, when the younger became enraged, drew a dagger, and plunged it to the heart of the elder, who expired almost instantly.

A correspondent of the Nashville Republican states, that in Franklin county, Tennessee, there are nine revolutionary soldiers, with all of whom he is acquainted, and of whom the youngest is sixty-nine years old. The ages of the three eldest are, one hundred and four, one hundred and three, and ninety-five. They are all extremely poor.

The pickpockets had a good harvest in New-York, at the late celebration. About twenty pocket-books disappeared from their proprietors at the Washington parade ground; an equal number at Park theatre, in the evening; and a like game was played at the Bowery theatre, with the same profit.

The celebrated Indian captain, John Brant, Esq. son of the chief, has been returned to the provincial parliament of Upper-Canada, for the county of Haldimand.

NOTICE.

Mr. William Goodell, of the city of New-York, senior editor of the "Genius of Temperance," has delivered many useful and able addresses before temperance meetings in New-England and elsewhere. At the request of some of the friends of the cause of temperance in Madison county, Mr. Goodell has generously consented to devote a couple of weeks' labour to the promotion of the cause in that county.—He will deliver addresses as follows:—

In Chittenango, on the 9th inst.			
Clockville,	"	11th, at the Bap. Ch'h.	
Peterboro,	"	13th,	" Pres. do.
Cazenovia,	"	15th,	" Bap. do.
Nelson,	"	18th,	" Pres. do.
Log-City,	"	20th,	" Bap. do.
Hamilton,	"	22d,	" Bap. do.
Madison,	"	24th,	" Univ. do.

The hour of the meeting in Chittenango is not known. In every other instance, it is 11, A. M.

Query.—What if Oneida county were to follow the example of Madison, and employ the same gentleman in this cause, as soon as his engagements shall have been fulfilled?

ONEIDA INSTITUTE.

The Trustees of the Oneida Institute are hereby reminded, that their adjourned meeting will be holden at the institution, at Whitesborough, on Wednesday the 8th of December, at 10 o'clock, A. M. A punctual attendance is requested, as the annual report of the Teachers and Treasurer will be presented, and other business of importance requiring attention.

WM. WALCOTT, *Sec'ry of the Board.*
Nov. 30, 1830.

☞ The *Utica Lyceum* will meet at Knickerbocker Hall, on Friday evening next, at seven o'clock. S. D. DAKIN, *Sec'ry.*
Dec. 6, 1830.

DEATHS.

In Verona, on the 9th ult. of canker in the throat, *Edwin Augustus Brewster*, aged 8: On the 13th, *Mary Eveline Brewster*, aged 5: On the 27th, *Elizabeth Maria Brewster*, aged 10; and on the 28th, *Abby Ann Brewster*, aged 3. These were the children of Mr. Justin Brewster and Mrs. Mary Ann Brewster, and till their last sickness, which was short, they were healthy, sprightly and promising. "Is it nothing to you, all ye that pass by? Behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger,"—Prophet Jeremiah. Or "Have pity upon me," &c.—Job xix, 21.

In Bloomfield, Ontario co. on the 17th ult. Mr. *Moses Gunn*, a patriot of the revolution, aged 73.

In Washington co. Mississippi, on the 20th October, Rev. *John C. Porter*, son of Mr. Giles M. Porter, of Albany, aged 22. He received deacon's orders in the episcopal church about two years since; and shortly after went to the south, where he was actively engaged in the service of the church, until his death.

In Hartford, Conn. on the 15th ult. Mr. *Elisha Hosford*, of the late firm of E. & E. Hosford, printers and booksellers, Albany.

In Lower Canada, Mr. *Thompson*, a gentleman well known in the history of that colony, aged 97. On the defeat of the American division under Gen. Montgomery, who was killed, it fell to Mr. Thompson's share of duty, to superintend the private interment of that General's body, whose sword he considered himself entitled to withhold, and which still remains with the family.

In Boston, on the 18th ult. Hon. *William Wetmore*, a revolutionary patriot, aged 81.

In Portsmouth, N. H. on the 21st ult. Hon. *Clement Storer*, formerly a representative and senator in Congress, aged 70.

In Oppenheim, Montgomery co. on the 18th ult. Mr. *Joseph Kessler*, a native of Germany, and a defender of his adopted country in the relolutionary war, aged above 90.

In Portland, Maine, where he had gone on business, Hon. *Daniel Noble*, of Williamstown, Mass. aged 54.

In New York, on the 1st inst. Mr. *Abraham Bancker*, a respectable citizen, aged 86.

MR. DWYER

WILL deliver a Lecture, *on the Establishment of a Standard of Literary Taste, with remarks on Classical Education*, at Mr. Huntington's, (late Mrs. Jones's), in Bleecker street, on Wednesday evening, at 7 o'clock. Tickets of admission, 25 cents.
Dec. 7, 1830.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

FISH, FRUIT, GROCERIES, BUCK-WHEAT FLOUR, BROOMS, &c.

THE Subscriber offers for sale—
30 barrels and half barrels Mackarel and Shad,
20 tubs Mackarel, for family use,
50 quintals Codfish, 12 chests superior Teas,
4 hhds St. Croix and Porto-Rico Sugars,
White and brown Havana Do.
30 drums fresh Smyrna Figs, Zante Currants,
30 boxes & half boxes fresh Raisins, sup. quality,
30 boxes mould & dipt Candles, 20 do. Soap,
250 dozen Corn Brooms,
50 barrels & half barrels Buckwheat Flour,
A constant supply of superfine western Flour.
200 barrels Salt,
And a general assortment of Family Supplies & best Groceries, (*except ardent spirits.*)
JAMES VAN RENSSELAER,
Corner of Hotel and Liberty streets, Utica.
Nov. 30, 1830. 48w4

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1 50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by
EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.
Dec. 7, 1830. 49

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Palmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Palmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Palmei and Palmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

GROCERIES.

I. & I. THURBER, No. 107, Genesee street, opposite I. Butler, M'Donough & Co. have just received an assortment of Groceries, consisting of—Teas, Sugars, Molasses, Wines, Codfish, Shad, Mackarel, Herring, Salt, &c. &c.

Their Goods are of an excellent quality, and will be sold wholesale or retail, for cash or approved credit, as low as they can be purchased in this place.

Also, Wheat and Buckwheat Flour.

The Baking Business carried on as usual. The articles which they bake can be had at the above store, the same as at their bake-shop. Crackers, by the barrel, sold low for cash. *Nov.* 30, 1830. 48

AGENTS WANTED.

A NUMBER of active, enterprising Young Men are wanted immediately, to obtain subscribers for the Sunday School Journal and Advocate of Christian Education. The terms will be very advantageous, and will be made known on application to the American S. S. Union, at the Depository, 146, Chesnut street, Philadelphia, in person, or by letter, *post paid.*
Nov. 30, 1830. 48w3

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by
Nov. 30, 1830. HASTINGS & TRACY.

MR. CUSHMAN, being about to leave Utica, wishes to let the House where he resides, corner of Mary and Second streets, till May next. Rent very low. Enquire of Mr. Alexander Seymour.
Utica, Nov. 16, 1830.

WINES, ON COMMISSION.

MARSEILLES, MADEIRA, SICILY, AND RHENISH WINES.

PARKER & HASTINGS, agents for Tubeuf & Privat, Marseilles, and Gracie, Prime & Co. New-York, offer for sale the above Wines, in any quantities, and at New-York prices. Country dealers are particularly invited to call and examine them.
Utica, Nov. 16, 1830. 46

WHOLESALE & RETAIL BOOT AND SHOE STORE.

BARTHOLOMEW & DOUGLASS, respectfully inform their Friends and the Public generally, that they have taken the Store on the corner of Genesee and Liberty streets, opposite the National Hotel, where they will keep constantly on hand, a complete assortment of Gentlemen's and Ladies' Boots and Shoes, which they warrant to be of the best quality. For taste and fashion, they are not to be surpassed by any in the state.
Utica, Nov. 16, 1830. 3m46

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 45

FRIZETT'S, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetta, Puff Curls, Braids, &c. by JAMES INGOLS.
Utica, Nov. 1, 1830. 44

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar,
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,

Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct.* 5, 1830. 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few dozen White Vermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40

WINES.

HOUSES TO LET.

A BRICK House on Lansing street, two wood Houses on Varick street, and one on Whitesboro' street. Also, the new Brick Store, No. 76, Genesee street.—Enquire of PARKER & HASTINGS.
Utica, Oct. 26, 1830. 43

POETRY AND MUSIC.

From the New-York Observer.

If to leave friends loving and beloved with the utmost warmth of the affections; if to surrender earthly hopes and happiness, as dear and as fully enjoyed as were ever given to mortals, could render resignation to God's will difficult, and joy in the prospect of eternity impossible, such they would have been to the subject of the following lines. There was no pain in her disease, such as to make her impatient of life, or to make death seem a relief; but faith, while it left her ardent affections to glow warmly to the last, brought them into perfect subjection, and completely annihilated the terrors of the grave. Still there was no elation of mind, no flutter of the spirits, no tumultuous joy; all was composure and peace; and every thing was said in the gentlest manner, and in the serenest tone of voice. To her sister, the best-loved friend of her early days, who was greatly agitated, she said, "It does not seem to me a dismal thing to die; it seems a glorious thing. I feel the sweetest submission: I want to praise God: I want to praise him loud, as I cannot here." To her husband she said, "I may die to-night; but I am very, very happy: I rejoice to be in God's hands;" and then requested him to kneel by her bed-side, and offer up for her "prayer and *praise*." These expressions were uttered with a look of celestial peace, "passing understanding." Death was swallowed up in victory; the victory of the joy of God's salvation over the purest and most endeared earthly bliss.

From the Berkshire Journal.

LINES,

OCCASIONED BY THE LAMENTED DEATH OF MRS. MARY ANN MORGAN.

Come look on death; nay, do not start;
This is no sight to chill your heart
With dread revoltings. She is fair
As is the jewell'd sky. This air,
Fill'd with the dews of eve, less sweet
Than she, for heaven and angels meet.
This soothing hour, when vale and hill
In Sabbath rest reposes still,
Is not more holy, peaceful, pure,
More fit the trembling heart t' assure,
Than she.
Come, then, speak low, and gently tread;
Not that we fear to raise the dead,
But that good spirits here do rest,
To guard the fair, the early blest!
There, there she lies; a taper near,
Sheds forth its beam, though pale, yet clear;
And softly doth its tender light
Fall on that face and form so white.
Would you not rather say she slept,
And should admired be—not wept?
Do you not almost mark the breath?
See, then, how beautiful is death!
This night one year has sped away,
Since, blushing in a bride's array,
Her vows were given. Think you that then,
Than now, more lovely she was seen?
Here is no mortal touch; no change,
But into greater beauty. A strange
Perfection seems almost to tell,
Death here has done his work so well,
That further change shall never be;
And now for immortality
This body's made. That placid brow,
O'er which, as when in life, so now,
Part those luxuriant folds of hair,
Dark, rich, and full, beyond compare;
That mouth, on which e'en yet is seen
An impress of the peace within;
That face so white, so heavenly fair,
No taint of earth seems lingering there;
That rounded cheek, th' unalter'd lip,
Would shame the nicest workmanship,
That e'er from alabaster drew
Rare forms, to fix the wondering view.
Those slender hands, that gently rest,
Folded across her quiet breast,
All, all is lovely; all is peace!
We look as if we ne'er could cease
To gaze: But ah! the tears that flow,
Speak the reality of woe!
And if *we* weep, ah, how much more
Shall *they* her loss, her love deplore,
Whose own she was! How shall *they* bear,
To render to the earth so fair
A creature! Oh, if fondest love
The irrevocable law could move;
If parent's, sisters', brothers' tears,
Could still prolong her blooming years;
If helpless infancy could plead;
If *he*, her lov'd one, could be heard;
Such tears, such love, such prayers would save
This fair young mother from the grave!
Vain all laments: God claims his own,
Raise no reproach against his throne;
Should he not take the fairest? Yes;
His right, as well as power, confess.
Lay then her beauty in the tomb,
Nor greatly grieve its piteous doom.
No charm shall perish; every grace
Shall find a faithful resting place
In the eternal mind. And when,
The blessed forth shall come again,
We thus shall see her, robed in light,
As angels blest, as angels bright.
Oh, fear not then the grave, the knell,
Farewell, sweetest! Fare thee well!

Stockbridge, Oct. 10, 1830.

ANTHEMS AND SET PIECES—No. VIII.

STEPNEY.—On some former occasion—a year or two since, perhaps—we offered a few remarks relative to this singular piece of music; but as it still continues more or less in favour, notwithstanding its total unfitness of character, we will pay our respects to it a second time.

The words—

"Hark, how the watchmen cry,
Attend the trumpet's sound;
Stand to your arms, the foe is nigh,
The troops of hell surround," &c.

are bad enough, without the aggravation of bad music. The composer, however, unluckily succeeds in rendering them perfectly ridiculous. If they have any object at all, it is that of setting forth, in a figurative way, the importance of vigilance and activity in the christian warfare. The musician, not perceiving this, seizes merely upon the figures employed by the poet, and with these gets into a real military rhapsody. We are thus told to "hark, hark;" to "stand" our "to arms;" that "the foe is nigh," just as if a grand military engagement were on the eve of taking place; and though the two succeeding lines—

"We bow at Christ's right hand," &c.

introduce a momentous change of character, it is only by way of contrast, to set off the closing exclamation—

"The day of battle is at hand;
Go forth in glorious war."

In these two lines the music is bustling, hurried, and boisterous in the extreme; and when the enunciation ceases, a flourish of trumpets closes up the scene. How grand! How sublime! How illustrative of the *noiseless, individual*, internal nature of the christian conflict! As well might the poet's "gun, drum, trumpet, blunderbuss, and thunder," be cited in illustration of the apostolic exhortation to the Ephesians.

We shall be told, after all, that the piece makes a grand noise, and goes off well at a sacred concert; and while people see no impropriety in bringing a real *martial* glee into the house of God, and calling it *sacred* music, the piece will continue to be applauded. The christian moralist should bear testimony every where against such misdirection as this.

MISCELLANEOUS.

From the Religious Intelligencer.

INDIAN WRONGS IN THE NORTH.

"A spectator of the late doings of the commissioners at Green Bay," whose statement may be implicitly relied on, it is said, has communicated in the Journal of Commerce, a new tale of perfidy towards Indians at the north, by our national government, that is to be added to the long chapter of crime already on record:—

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit
Might never reach me more! My ear is pain'd,
My soul is sick with every day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man; the natural bond
Of brotherhood is sever'd, as the flax,
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colour'd like his own; and having power
T' enforce the wrong, for such a worthy cause,
Dooms and devotes him as a lawful prey."

"Less than ten years ago, an interesting and hopeful door was opened at Green-Bay, where it was thought that the St. Regis, the Munsees, the Stockbridges, the Oneidas, the Brothertons, and the Six Nations, indeed, all the Indians of the state of New-York, might find a peaceful and a permanent home.—*These* Indians, in 1821 and 1822, under the suggestions of benevolence, and under the sanction and guidance of the supreme authorities of the nation, went, by their delegation, and purchased to themselves a home in the north-west. The compacts were duly solemnised by the parties, (the parties being the New-York Indians on the one hand, and the Menomenie and Winebagoe nations, owners of the soil, on the other), and sealed by the hand of the President of the United States. In reliance on the faith of these compacts, and on the pledges of government for protection, these Indians removed, some hundreds of them, a little less than a thousand; planted themselves on their new territory at Green-Bay, erected houses and villages, cleared and cultivated farms, and made many valuable improvements, expecting to present inducements to all their brethren in the state of New-York to follow them.

"And what has been the sequel? Why, it has been discovered, that the north-western territory will make a good and important member of the confederacy; that government were too *hasty* in pledging that region to Indians. And inasmuch as the New-York Indians, by their deeds of purchase, and by removal upon the premises, had got actual possession of the very *port* and heart of the country, and the most important water power in North-America; and inasmuch as, if their title should be acknowledged, it was somewhat doubtful, whether they would readily negociate away so valuable a country and property; it was obviously the shortest and most convenient way to march and take it by *violence;* and so it *has* been taken by a commission from the general government, in 1827. To consummate the purposes of that aggression, another commission of 1830, has but just returned from that violated ground, and remitted their enactments to the President for affirmation. And this, be it remembered, was not done by *Georgia. No*, Georgia herself is here *outdone* by the *nation!*

"The great and powerful state of New-York is deeply concerned, both in interest and sympathy, in this violation of the public faith. It is her own Indians that have been thus abused; and that, too, after having received the most solemn pledges of the certain tenure of their lands, and of protection in their rights."

The article concludes with the following affecting anecdote:—

"While present at a council of the chiefs of the New-York Indians at Green-Bay, a few weeks ago, I heard one of them say; a man, too, who for intelligence, for moral worth, and for the common virtues of life, would not suffer in comparison with any man in this proud community; a man, whom no one reverencing "the human face divine," could look upon, but with respect; I heard *such* a man, in public council, recommending the removal of all his brethren into *Canada*, because, said he, the *British keep their faith with the Indians!* And he quoted *facts*, and adduced reasons, to which I passionately desired, but was utterly unable to reply. I had the privilege of speaking, being admitted to council. Mortified and abashed, as a citizen of the United States, I was compelled to submit in silence. For the first time in my life I was ashamed of my country! and in *such* presence; before the *Indian*, agonised under a sense of his wrong, and giving vent to feelings which it is not in man, or God, to despise!"

HEBREW POETS.

The sacred poets never contemplated the glories of creation, but with the lively gratitude of sincere worshippers, delighted to witness and feel the all pervading mercy of Jehovah. The utterance of their ecstacy at the view of the scene before them, was the fervent expression of real emotions. They loved a minute enumeration of its beauties, because it was a moving, animated picture of the glory and benevolence of God; because their souls were moulded by its influence, their hearts were touched with human kindness, they sympathised with the happiness of all animated nature, and rejoiced to sing forth their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature, which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the ministers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at his presence, or flee from his wrath in terror; and the sun and the moon hide themselves from the terrible flashing of his armour. What unutterable sublimity do such bold personifications communicate to that chapter in Habakkuk, commencing, *God came from Teman; the Holy One from mount Paran.*

The mountains saw Thee, and were troubled;
The overflowing of waters passed away;
The deep uttered his voice,
It lifted up its hands on high.

The sun and the moon stood still in their habitation;
In the light of thine arrows they vanished,
In the brightness of the lightning of thy spear!
In indignation Thou didst march through the land,
In wrath Thou didst thresh the heathen.

North-American Review.

MINISTERIAL CALLS.

An aged clergyman, a correspondent of the Christian Mirror, relates the following anecdote:—

In the early part of his ministry, being in London, and having an hour to spare, he called on the late Rev. Mr. Wilkes, a very devoted minister. Mr. W. received him with the utmost cordiality and courtesy, and entered immediately into conversation, which was kept up briskly, till the most important religious intelligence in the possession of each had been mutually imparted, with appropriate counsel from the elder minister to his visitor. Suddenly there was a pause; it was broken by Mr. W. "Have you any thing more of importance to communicate?"—"No, nothing of special interest." "Then you must leave me; I have my Master's business to attend to; good morning."—"Here," says the correspondent, "I received a lesson on the impropriety of intrusion, and on the most manly method of preventing it."

LITERARY AND SCIENTIFIC.

From the Christian Observer.

THE RECAPITULATION.

One of the most efficacious instruments of discipline and moral suasion used in M. Fellenberg's establishment, is what is termed "The Recapitulation." Before retiring to their dormitories, the pupils of the respective schools assemble of an evening, either at once, or according to their ages; and a review is taken of the events of the day, as they may have arisen, including whatever may have been reprehensible or otherwise in the conduct of any. It is not the custom to be too minute in censure, nor to administer that reproach, render that advice, or bestow that approval publicly, which had better be reserved for some private oportunity; but there may be a variety of delinquencies which are generally known, and these can be made the topics of inquiry, of animadversion, and of counsel. Each pupil is encouraged, with a regard to veracity, freely and respectfully to reply to alledged charges, and this gives an interest to these occasions. M. Fellenberg, as the head and father of the whole family, presides at them in the institute; and then closes the day by offering up a prayer, which embraces the subjects on which he has to descant. When no special subject calls for scrutiny or observation, M. Fellenberg urges some general point, such as attention to duty, the motives to diligence, the responsibility of rational beings, and the concerns of religion.

Remonstances and approbation are more likely to have their legitimate force, where none of those stimulants to exertion and propriety are pressed into the service of the preceptor, which confuse the infantile mind, and prevent its clearly discerning the distinctions between wright andy wrong.

M. Fellenberg is very anxious on this subject, as well as in watching over those associations of thought which stamp the most durable impressions on the minds of children. He would not, for example, make the bible a task book, or even one by which prizes may be gained through the exercise of the memory. This is a ready way to render the scholar a parrot in divinity, and inattentive to the invaluble contents of the inspired volume. Every child should know the holy scriptures, "which are able to make them wise unto salvation." They are for our guidance and consolation, and to study them should be represented as a necessary and delightful employment; but the minds of children should not be worked upon by marks of ambitious distinction, rewards, or chastisements, in learning the gospel of Jesus Christ our Lord God and Saviour.

LIVERPOOL AND MANCHESTER RAIL ROAD.

Since this great undertaking has been completed, it has realised the expectations of its most zealous advocates. Some of the stockholders, entertaining conscientious scruples against the determination of the directors to run their carriages on Sunday, before and after divine service, have sold out their stock, at a premium of 97 per cent. There could not possibly be a better proof of complete success, than this sale has afforded. As a work of art, this rail road stands among the first class of the improvements of the age, and promises to be attended with consequences far exceeding any calculations which human foresight can anticipate. In its course it has been carried under a hill by a deep tunnel, which cost about £45,000 in its construction. At Sankey, a magnificent viaduct, which cost £45,200, carries it over a deep valley; there are also two other viaducts of minor dimensions at Newton and Rainhill, which cost $9,000. At Olive-Mount, there is a deep rocky excavation, and at Broad-Green, a large embankment, which carries it several feet above the level of the green. Great pains have been taken to render that part of the rail-way, which crosses Chat-Moss, firm; and this precautionary measure has cost £27,000. The total cost of cutting, and constructing the embankments, amounts to £200,060. The iron rails (which are all of hammered iron), cost £70,000. It was commenced in 1826, and was nearly four years in its construction. It is 36 miles in length, having two run of rails throughout the line, at a space of four feet assunder.—*Mon. Cour.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 38a	Sole, oak tanned, lb.	20a25
Pearl do.	5 75a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	6a8	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	10a12	Sperm, summer	65a67
Java - -	13a14	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	11a13	*Provisions.*	
Louisiana -	12a14	Beef, mess, bbl.	8 00a
Alabama -	11a13	—— prime	5 00a
Feathers.		Pork, mess	14 00a
Live American	34a36	—— prime	10 00a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	10a11
Pickled, bbl.	3 00a3 25	Cheese - -	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 06a5 12	Havana, white, lb.	11a14
Western (canal)	5 18a5 44	—— brown -	8a9
Rye flour -	3 62a3 75	New-Orleans -	7a8
Indian meal	3 25a3 37	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 05a1 10	*Tallow.*	
—— western	1 13a1 14	American, lb. -	6a7
Rye - -	68a69	*Teas.*	
Corn, north yellow	60a62	Bohea, lb. -	32a34
Oats - -	30a31	Souchong -	44a75
Barley -	70a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck - -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

NEW BOOKS & STATIONARY.

HASTINGS & TRACY, No. 94, Genesee street, have just received an extensive assortment of BOOKS & STATIONARY, among which are the following:—

Douglass on the advancement of Society in Knowledge & Religion, Stuart's Essays on Future Punishment, Lectures on the Gospel of St. Matthew, by Bishop Porteus, Wardlaw on Prayer, Essay on the Hieroglyphical System of Champollion, Biblical Theology, by Storrs & Flatt, Wood on Inspiration, Professor Stuart's Letters to Dr. Channing on Religious Liberty, Dwight's Psalms and Hymns, (large edition), Memoirs of Rev. Levi Parsons, Missionary to Palestine, Payson's Sermons, James' Church Member's Guide, Paley's Theology illustrated, Gibbs' Hebrew Lexicon, Stuart's Hebrew Grammar, Daily Food for Christians, Edwards on Revivals, Hopkins' System of Divinity, Dwight's Theology, Advice to a Young Christian, Foster on Decision of Character, Gaston's Collections, Davies' Sermons, Hannan's Baptist Assistant, Family Monitor, Cecil's Remains, &c. &c.

They have also just received the following valuable Classical, Medical, and Miscellaneous Books:—

Newman's Rhetoric, Ancient Atlas, Crabb's Dictionary, Letters to married Ladies, Correspondence of Vice-Admiral Collingwood, with a Memoir of his Life, Visit to Greece and Constantinople, in 1827 & '28, by Henry A. V. Post, one of the Agents of the New-York Greek Committee, The Atlantic Souvenir, for 1831, The Token, do. The Pearl, do. The Youth's Keepsake, do. Wilbur's Lexicon of Useful Knowledge, Crabb's Synonymes, Frugal Housewife, Speeches on the Indian Bill, Polymicrian Greek Testament, Lexicon, & Concordance, Groves' Lexicon, Kaimes' Elements, Alison on Taste, (a new and elegant edition), Charles XII. in French, Dyspeptic's Monitor, Cooper's Surgical Dictionary, Do. Practical Do. Horner's Special Anatomy, Casenave on Diseases of the Skin, Clark on the Diseases of Females, &c.

They have also the following for Infant Schools:—

Infant School Cards, Infant School Manual, Little Grammarian, Child's Song-Book, &c.

Also, Ryan's Astronomy, (new ed.), Blair's Catechism, Pocket Almanacks, Prints, &c. &c.

Likewise, an assortment of STATIONARY, comprising most of the articles required in this market, many of which are of a superior quality.

Utica, Nov. 15th, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

THE SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, successors to Pierce & Williams, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a periodical work, entitled *The Spirit of the Pilgrims.*

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of New-England, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally, and especially to the ministers and churches of New-England. The exigencies of the present time require, that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making *their real principles known through the medium of the press.*

William Jenks; Samuel Hubbard; John Codman; Justin Edwards; James P. Chaplin; Moses Stuart; John Tappan; Bennet Tyler; Warren Fay; Sylvester Holmes; Elias Cornelius; Samuel T. Armstrong; Ebenezer Porter; Richard H. Dana; Lyman Beecher; William Hilliard; Heman Humphrey; Jeremiah Evarts; Samuel Osgood; Pliny Cutler; B. B. Wisner; Samuel Green; Leonard Woods; Henry Hill; Samuel Farrar; Bradford Sumner; Nath'l Hewitt; Edward Beecher; Norman Seaver; Joy H. Fairchild; John C. Proctor; William Reed.

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical, congregational and presbyterian ministers of Massachusetts, with several other states), at their annual meeting in Boston, June, 1830:—

The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at the present time exceedingly important, not only in this region, but in other sections of the commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologian, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches.

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, JACOB SCALES, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers, of 56 pages each; making a volume annually of 680 pages. The price is *Three Dollars* a year, payable in advance; every seventh copy gratis, and a liberal allowance to agents who take a large number of copies. The *terms* we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure the interest of CLERGYMEN for the Spirit of the Pilgrims, the publishers have been induced to offer yet more favourable conditions; that is, if any minister will procure and become responsible for *four subscribers*, he shall be entitled to a *fifty* copy *gratis.*

Subscriptions received by HASTINGS & TRACY, Utica, and by the agents whose names are given on the cover of the work. *Nov.* 30, 1830. 48

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 58, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September,* 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street Bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; to *counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I